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THE WESTERN LUMINARY,

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THOMAS T. SKILLMAN, PROPRIETOR.

TERMS.

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RELIGIOUS.

FEMALE INFLUENCE.

The following address, from the Utica, (N. Y.) Christian Journal, contains so much good sense, and such candid and scriptural views of the proper sphere of female influence and of the importance of exerting it in that sphere, that we invite to it the particular attention of all our readers. To the ladies we especially recommend it. In this age of active benevolence and religious excitement, it is a question of some difficulty to many, *what part is it becoming females to act?* Sometimes their sphere is too much extended, and sometimes too much contracted. All ladies should be well informed on this subject. They can do much, if disposed, in the cause of religion and benevolence. But it is important that they should act in their *proper sphere*. What this is must be learned from reason and scripture; and what they say on this point, is very clearly and fairly exhibited in this Address. A consciousness of acting according to the dictates of reason and the word of God in their religious and charitable efforts, would give support and courage to females, when they meet with the taunts, and contumelies, and cold repulses of the ignorant and selfish. But this consciousness must be founded not on the impulses of *benevolent feelings* merely, but on a careful examination of duty and propriety as taught in the scriptures. Read and learn and *act*. There is much for pious females to do now. They did much in the days of our Saviour and of his apostles, in administering to their wants and helping them in the work of the Gospel. EDT.

AN ADDRESS,

DELIVERED BEFORE THE FEMALE MISSIONARY SOCIETY OF THE WESTERN DISTRICT OF NEW YORK, AT THEIR ANNUAL MEETING AT PARIS, SEPT. 1830.

Rom. xvi. 1, 2. "*I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea; that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many and of myself also.*"

The notice taken of females in the holy scriptures is such as is highly honorable to them, and very gratifying to the feelings of all who have a proper respect and esteem for the sex. For, though woman was first in that great transgression "which brought death into the world, and all our woes;" yet, it was by the seed of the woman that a remedy was provided for our fallen race; women were last at the cross of the suffering Redeemer, and first at the sepulchre on the morning of the resurrection. To a woman Jesus at first showed himself after he left the grave, and a woman was chosen by him to carry to the sorrowing disciples the glad tidings that he was risen from the dead. Women were among the attendants of the Lord Jesus during his ministry; women ministered of their substance to supply his wants; and women, in great numbers, are mentioned among the first converts to christianity. Women often shared the dangers and the sufferings of the first preachers of the gospel, encouraging them by their sympathies, succouring them by their timely assistance, and for *their* lives laying down their own necks. The mention made of Phebe in the text is but a single example of many that might be selected, of a simple character. In the same chapter, Priscilla and Aquila are styled by the apostle, his "helpers in Christ Jesus," and we are informed that they had a church in their house. Mary is mentioned as having "bestowed much labor" on Paul and his companions; and he directs to "salute Tryphene add Tryphosy, which labor in the Lord," and also "the beloved Persis which labored much in the Lord." And in his epistle to the Philippians, he says to the individuals to whom it was addressed, "I entreat thee also, true yoke fellow, help those women which labored with me in the gospel."

That females are capable of exerting a great and happy influence in the world, cannot be doubted by any. And all who have a favorable opinion of the sex, must desire to see that influence preserved from diminution, and directed in its proper channels, that it may continue to bless the world, and increase the sum of human happiness.

As I consider this subject to be one of great importance, not only in its bearings upon society in general, but upon the interests of religion in particular, I have thought it not unsuitable to the present occasion, to invite your attention to it, while I endeavour to show—

I. What is the proper sphere of female influence; and

II. That female influence can be most effectually exerted in its own proper sphere.

I. What is the proper sphere of female influence?

In reference to this question, we may learn something from the account of the creation of woman, Gen. ii. "And the Lord God said, it is not good that man should be alone: I will make him a help-*meet* for him." Here, the design for which she was made is expressed. It was not that man should have a head to rule over him, nor a slave to be lorded over; but a companion, a help, an assistant. Man is to be the principal, woman the assistant. He is to be the head of this lower creation, and she is to be a help, *meet* or suitable for him, such an assistant as he needs. It was the divine constitution that man should stand first, and the woman should stand second; that man should occupy the fore ground, and woman the back ground. And it has been thought that some instruction may be gathered on this subject, from the account given of the formation of woman. As another has well observed, "She was not taken from his head to govern him, nor from his feet, to be trampled upon; but from his side, and near his heart, to be cherished, protected, and loved." This divinely constituted subordination is recognized thro'out the scriptures. After the fall, God said to the woman, "Thy desire shall be to thy husband, and he shall rule over thee."—Her wishes were to be under his control, and he was to be the head. And in the New Testament it is said, "Wives, submit yourselves unto your own husbands, as unto the Lord;" and "Husbands love your wives, even as Christ also loved the church, and gave himself for it." The place of woman, then, is a subordinate place. And here, in her own place, is the proper sphere of her influence. Here her power is to be exerted. She may be the superior in point of talents; she may surpass her husband in wisdom and piety; but she must not, and in that case she will not usurp his prerogatives, and make herself the head. She would transgress the order which God has established, if she should. And if she make the attempt, she will only show her deficiency of wisdom and goodness. Her influence must be the influence of persuasion, and not of authority. And if it is best that her influence should be effectual, and have a controlling direction of affairs, as no doubt it sometimes is, it must be in a *way* that suits the station in which God has placed her; it must be the putting her husband forward, and yielding to him the place which God has assigned him, and seeking to make him respected; and by her counsels and influence, endeavoring to elevate his character, and render him more wise, and good, and useful. The argument of the apostle, is conclusive on this point. "I suffer not a woman to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve." "Neither was the man created for the woman, but the woman for the man." The divine constitution, then, clearly points out the proper sphere of female influence. And man is so made, that when that influence is exerted in its proper sphere, it is rarely, if ever, exerted in vain. It must be felt, and it is felt by every man who is worthy of the name.

In view of these general remarks, it is evident, that the proper sphere of female influence is not in the martial camp, nor in the halls of legislation, nor in the seat of magistracy. As leaders of armies, or makers of laws, or judges of courts, all readily see that women would be out of their proper place. The softness and delicacy, which gives the female character its peculiar charm, befits not the rough scenes of strife and contention, nor the stern rigor of judicial investigation. Moses, and not Miram, was the chosen law-giver of Israel; Joshua, and David, and Solomon, were the distinguished leaders of the nation, in war and in peace, and not any of the other sex. Of the seventy assistants selected for Moses in the wilderness, not one was a woman. Among the writers of the holy scriptures, not a single female is to be found.—And though Deborah and Huldah are mentioned as Prophetesses in the Old Testament times, yet it is to be observed, that, in the mention made of them, and the part they acted, there is a marked difference between them and inspired men, a difference which shows, that, although extraordinary cases, they were careful to preserve the decorum which belongs to their sex. They did not go forth, as was usual for the prophets, to publish the word of the Lord which was revealed to them, but remained at their homes, and communicated to individuals, what the spirit of inspiration suggested.

Equally evident it is that the proper sphere of female influence is not the gospel ministry, nor any such place in the church as makes it the duty of the incumbent to lead in the devotions or the business of a mixed assembly. The twelve apostles were all men; and the same is true of the seventy preachers sent forth during the personal ministry of our Lord. The seven deacons ordained at Jerusalem by the apostles, were of the same sex; and so also were the bishops and deacons so frequently mentioned in the apostolic epistles. Neither Timothy nor Titus received any directions for the ordination of women to any ecclesiastical office. And wherever mention is made of the transaction of church business, it is done by the brethren, and not by the sisters. It is true, indeed, that the term *servant*, applied to Phebe in the text, is thought by some to indicate that she was a *deaconess*, an office which existed in early times in the eastern churches. But this was an occasional office, to which aged females were appointed, whose duties were confined to their own sex, and to be exercised in cases where from the prevailing customs, access was denied to men. And the office was never understood to give those who held it any prerogatives over the other sex, nor to interfere, in the smallest degree, with that retiredness and subjection, on the part of females, which the apostolical writings so abundantly enjoin. Indeed, the very existence of the office in the eastern countries, where only it was necessary, is a proof with how much care the primitive christians guarded all the decorums of social intercourse, making this provision in order that the plea of necessity might not be urged for the neglect or violation of any of the established rules of decency or propriety. —And indeed, the apostolical writings not only forbid women to take the lead in religious meetings of both sexes, but enjoin absolute silence upon them, not even permitting a woman to ask a question in such a meeting. It is true that instances are mentioned of females praying and prophesying in mixed assemblies. But they are mentioned for the purpose of reprehension, and not of commendation. At one time, in a confused state of the church at Corinth, produced by the influence of unauthorized teachers from abroad, a time when order and decency were lost sight of and those who had extraordinary gifts, were eager to exercise them for the purpose of distinguishing themselves; and under the pretence that the spirit forced them to speak, were giving out at the same time, one a psalm, another a doctrine, another an exhortation, and another a revelation, without waiting for each other, and some speaking the common language, and some in an unknown tongue, so that a stranger coming in might have reason to think they were mad—it is true, that at this time, the women also, equally losing sight of order and decency, both prayed and prophesied in promiscuous meetings. And as was very natural for those who thought they were justified in going so far, they laid aside their veils also, which in other circumstances they wore, as the customary emblem of modesty, and badge of subjection. With us, the veil has not the same significancy, which it has in those countries; and therefore the wearing or not wearing it is a matter of indifference. But the impropriety of females taking the lead in meetings of both sexes, has not changed its character, because the divinely constituted subordination of females remains unaltered, and modesty is as essential to the perfection of the female character as it ever was. Some have thought, that because the apostle *at first* only exposed the impropriety of the *manner* in which females there spoke, he would tolerate the thing itself, when the manner should be corrected. I think there is no ground for this conclusion; but if there were, it is plain that he afterwards expressly forbids the thing itself. His words are, (1. Cor. 14, 34,) "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." Let it not be said, this has reference to meetings for business, and not for worship. The whole connection shows it was in relation to meetings for worship that the apostle was then giving directions. Neither let it be said, that it was in the more public meetings, only, that he forbids it. For the word rendered *church* has no such distinction in its meaning. Any religious assembly, great or small, more public, or less so, composed of professed believers in Christ, is a church, in the scriptural sense of the term, so far as its order and worship are concerned.—To the same purpose, is the direction to Timothy; (1. Tim. ii. 11, 12,) "Let the women learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." It is not teaching in every place that is forbidden, as is evident from other passages of scripture but teaching in the meetings of both sexes. This would be usurping authority over the man. And so careful is he, not to tolerate any thing which would have that appearance, that he explicitly enjoins entire silence, in all such meetings. But where there is no such meeting, the case is materially different. At home, or at the house of a friend, in the family, or in the social circle, where the rules of order and subordination are not violated by a free interchange of thoughts in familiar conversation, there, silence is not imposed upon them. They may ask questions, for their own information, and they may express their thoughts for the information of others. Here, woman is in her proper place; and here she may teach, even ministers of the gospel. Though Apollos was an eloquent preacher, and mighty in the scriptures, when Aquila and Priscilla had heard him, "they took him unto them, and expounded unto him the way of God more perfectly."—(Acts, xviii. 26.) "They took him unto them." They did not teach him in a public meeting: but at their own fire side.—And I should be very ungrateful, if I were not ready to acknowledge the obligations of the same kind, under which I was laid, when a young man, by more than one aged Priscilla, who knew the way of God more perfectly than I. But, though woman may teach, at her own fire side, in familiar conversation, and may bear her part in the unrestrained intercourse of Christian friends of both sexes, she may not lead in prayer, in such a circle. And the reason is obvious. *It is taking the lead.* If some man presides, and calls upon her to pray, that does not alter the case. When one person prays, in an audible voice, all others present are supposed to join, and to be led, by the person speaking. The person speaking, occupies the place of a head for the whole assembly. And this is more especially the case, when one leads in prayer, than it could be in an exhortation, though the boundaries between the latter and the exercise of preaching or teaching, are not easily defined; and the liberty to teach would not well be refused, if the liberty to lead in prayer had been granted.

As I have mentioned the family circle, I ought to observe, that there are cases in which God has constituted woman the head of a family. It is when she has no husband, or her husband is absent. In such cases she is the head, and does not leave her place, when she acts as the head. Her children, or domestics, as the case may be, are under her authority, and it is her prerogative, not only to direct in the temporal concerns of her household, but also to preside and direct in the family devotions. If any man is present, who is capable of leading in prayer, it is proper for her to direct him so to do. If no such person is present, she ought at least to pray with her children and with the domestics of her own sex; and I see no reason why she may not also with propriety pray with all under her care, since, for the time being she fills the place of a mother to them all. The female teacher of a school is in the same circumstances. Her pupils are committed to her care, and she occupies the place of a mother to them all, for the time being. And it seems perfectly proper, that while she occupies that place, she should not only instruct them in the best things, but pray with and for them, that the blessing of God may follow her instructinns, and render them effectual.

It is evident also, from the scriptures, that females are employed in their proper sphere, when they are engaged in the collection and distribution of alms. It is an employment eminently suited to the tenderness of feeling, and to the softness and delicacy of character, which is so becoming in the sex. Here is a noble field for their exertions, and one in which they have highly distinguished themselves in all ages. When our Lord was upon earth, and had no certain dwelling place, but went about doing good, he was followed by certain women, among whom honorable mention is made of "Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance." Dorcas "was full of good works and alms deeds which she did." Phebe had been a succourer of many others, and of the apostle himself; and the others which are mentioned as having laboured much in the Lord, were doubtless those which had distinguished themselves in the same manner.

The proper sphere of female influence, then, is that of retirement, and not of publicity. The duties of woman do not call her to mingle with the other sex in the noise and din of public business; she is not called upon to sit in the gate with the elders of the land, nor to rise up in the assembly of the people, to give her opinion upon public affairs. She is not called upon to make herself the theme of unkind remark, by mingling in those scenes which would expose her to the observation of men of all sorts. She is allowed the privilege of shrinking from the public gaze, and of employing herself in those quiet duties of life, which are more congenial with the modest and delicate feelings of her nature. Here is her appropriate sphere of action; and here, her influence may be exerted to the best advantage, and with the happiest effect.

(TO BE CONTINUED.)

[From the New-York Evangelist.]

"OH THAT I WERE AS IN MONTHS PAST."

How was I in months past?—In months past I delighted in the duties of religion; the candle of the Lord shone round about my habitation; I loved the closet; then I could linger with satisfaction in the place of retirement; I loved to hold long seasons of communion with Him who sees in secret; my seasons of secret prayer were frequent and interesting; like David, I could pray seven times a day, and find that it was not a vain thing to serve the Lord. Then, I loved to commune also with my own heart. Self-examination was made a daily business. I then loved the bible; it was my daily and frequent companion; its truths were precious to my taste; yea, sweeter than honey and the honey comb. My heart was then drawn out towards the Saviour. He seemed just such a Saviour as I needed. He was to me the chief among ten thousand; yea, altogether lovely. Then I was punctual in family prayer and instructions. As regular as the sun rose and set I attended to family duties.—I also loved the prayer meeting, the conference, and the stated lectures. My place was seldom empty. Neither was my constancy in religious duties a weariness or burden; it was my meat and drink. Then I hailed with gladness the approach of holy time. The Sabbath was a delight, the holy of the Lord, and honorable. I was glad when it was said unto me "Let us go unto the house of the Lord." I then delighted in the company and communion of saints. My feelings glowed with love to the brethren; they seemed like the children of my Father—like sons and daughters of the Lord Almighty. I then felt a deep interest in Sabbath Schools; I looked upon them as the hope of the church, of the country, and the world. My heart then leaped for joy to hear of revivals of religion, the conversion of sinners and the triumphs of Christ over the powers of darkness. I could then feel for all men and pray for all men, and contribute cheerfully of my substance to send the gospel to the destitute.

How is it with me now?—At present I am not as in months past. Instead of animating views of God and divine things, my affections are languid and my heart chilled. Every thing is disordered; the glory is departed, and all is like the darkness of Egypt which might be felt. I have now no ardent love to God, or holiness, or christians, or duty, or any thing good. I am ready to exclaim—Son of the morning, *how art thou fallen!* how changed. Instead of the freshness and delights of Eden, all has become a dreary and barren waste. No comfort in prayer, in christian conversation, in self-communion, in retirement, in reading the word of truth, or in praying men to be reconciled to God; all is formality and death.

How has this sad change been produced?—When I enjoyed the smiles of Jesus, I spent much time in religious duties; but at length I suffered the world to take possession of my heart and crowd the Saviour out. Whereas I could once find time to pray, frequently and long; I gradually reduced my seasons of retirement to three in a day; and the length of time spent in the closet was reduced in the same proportion. Instead of faithfully and regularly attending family prayers, and the several meetings which were held during the week, I gradually came down to praying but once a day in the family, and attending only one meeting during the week. I used to be guarded in my appearance and conversation; but I became more and more conformed to the world in dress, and appearance, and conversation. I occasionally indulged myself in jesting and laughter, which struck a death blow at all religious feeling. When I first left my ardor and zeal to go away from God, I used to look back with mournful sensations to the heavenly places which I once occupied; and when I had wandered so far off as the streams of Babylon, I there sat down and *wept* when I remembered Zion. Once my heart was the temple of the Holy Ghost. The Holy Dove then warmed my affections, and quickened me to duty. I then walked in the Spirit, and enjoyed sweet intercourse with the Father of lights. But now I am left of God to mourn my folly for grieving and abusing the Holy Ghost.

How can I become as in months past?—I can repent and humble myself under the mighty hand of God. I will arise and go to my Father, and will say to him, Father, *I have sinned* and am no more worthy to be called thy son. God, be merciful to me, *a sinner*. I will pray more, and will exercise more faith in prayer. Lord, teach me to pray for I know not *how* to pray, or what to pray for as I ought. May the Holy Spirit pity and help my infirmities with groanings which cannot be uttered. I will seek more frequent conversation with christians, and endeavor to stir up their minds and to have mine stirred up by them. I will talk more, and with more earnestness and feeling with the impenitent. I will be more punctual in prayer, and in attending religious meetings. I will watch against temptation, and not give way to foolish talking and jesting. "I will live *soberly*, and *righteously*, and *godly* in the world." And now, Lord, "Draw me and I will run after thee." "Restore unto me the joys of thy salvation, and uphold me by thy free Spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee."

A WANDERER.

SAYINGS OF THE MARTYRS PREVIOUS TO THEIR EXECUTIONS.

Dr Huss, when the chain was put about him at the stake, said with a smiling countenance, "My Lord Jesus Christ was bound with a harder chain than this for my sake, and why shoul I be ashamed of this old rusty one?"

Jerome, of Prague, observing the executioners about to set fire to the wood behind his back, cried out, "Bring thy torch hither! Perform thy office before my face!—

Had I feared death, I might have avoided it."

John Lambert, just before he expired, lifted up such hands as he had, all flaming with fire, and cried out to the people with his dying voice in these words, "None but Christ! None but Christ!"

George Wishart at the stake said, "This fire torments my body, but no whit abates my spirits."

Laurence Sanders, when he came to the place of execution, fell to the ground and prayed, and then arose and took the stake in his arms to which he was to be chained, and kissed it, saying, "Welcome the cross of Christ! Welcome everlasting life!"

Robert Ferrar said, (after a person had been talking to him of the severity and painfulness of the kind of death which he was to undergo,) "If you see me once to stir while I suffer the pains of burning, then give no credit to the truth of those doctrines for which I die." And by the grace of God he was enabled to make good this assertion.

John Bradford, turning his face to John Leaf, a young man about twenty years old, who suffered with him, said, "Be of good comfort, brother; for we shall sup with the Lord this night." He then embraced the reeds, and repeated Matt. vii. 13.

Bishop Latimer, at his execution, said to Bishop Ridley, who suffered with him, "We shall this day, brother, light such a candle in England as shall never be put out!"

Bishop Ridley said to the Smith as he was knocking in the staple which held the chain, "Good man, knock it in hard, for the flesh will have its course."

John Philpot, when he was come into Smithfield, kneeled down and said, "I will pay my vows in thee, O Smithfield!" Being come to the stake, he kissed it, and said, "Shall I disdain to suffer at this stake, when my Lord and Saviour refused not to suffer a most vile death upon the cross for me?"

Archbishop Cranmer, who signed the popish tenets only through fear of death, at his execution said, "This is the hand that wrote, and therefore it shall first suffer punishment." Fire being applied to him, he stretched out his right hand into the flame till it was consumed, crying with a loud voice, "This hand hath offended!" And often repeating, "This unworthy right hand!"

That was a Christian expression of one of the martyrs to his persecutors, "You take a life from me that I cannot keep, and bestow a life upon me that I cannot lose—which is as if you should rob me of counters, and furnish me with gold."

Ignatius, in his epistle to the persecutors of the Church, gloried, saying, "The wild beasts may grind me as corn between their teeth, but I shall by that become as choice bread in the hand of my God."

It is reported of Hooper, the martyr, that when he was going to suffer, a certain person addressed him, saying, "O, sir, take care of yourself; for life is sweet and death is bitter." "Ah, I know that," replied he, "but the life to come is full of more sweetness than this mortal life, and the death to come is full of more bitterness than this uncommon death."

When Herod and Nicetes attempted to turn Polycarp from the faith by insinuating that there was no evil in calling Cæsar Lord, and offering sacrifices to him, he replied that he had served Jesus Christ for many years, and had always found him a good Master; that he should therefore submit to all the tortures they should inflict, rather than deny him. And when he was threatened to be burnt, he replied to the proconsul, "Thou threatenest me with a fire that burns for an hour, and then dies; but art ignorant of the fire of the future judgment and eternal damnation reserved for the ungodly. But why do you make delays? Order what punishment you think fit."

It is recorded concerning one of the martyrs, that when he was going to the stake, a nobleman besought him in a compassionate manner to take care of his soul. "So I will," he replied, "for I give my body to be burnt rather than have my soul defiled."

[From the New-York Evangelist.]

"O DEAR! MY WATCH WAS THREE MINUTES TOO SLOW.

A few days ago, I accompanied a friend who was leaving the city, to the steam-boat. We were a few moments before the time, and it was curious to witness the different sensations and actions of the busy multitude before us. One class had got their baggage on board and safely deposited, and were quietly awaiting the moment of their departure. Another class were hurrying and bustling to get on board; rudely jostling and crowding each other, giving no attention to the wants or comfort of their fellow travellers, but every one intent on effecting his own purpose, without regard to the feelings or wishes of others. As the moment for departure approached, the confusion increased, till at length the captain gave orders to cast off the fasts—the machinery was put in motion and the boat departed. I now observed a great commotion among the crowd upon the shore; and approaching to discover the cause, I beheld a corpulent old gentleman, pushing his way to the shore, in a state of profuse prespiration, and with extreme anxiety manifested in his countenance, exclaiming, "O dear! my watch was three minutes too slow."

As I retired from the crowd, and returned home, I could not help reflecting upon the scene I had just witnessed, and comparing it in my mind to the great drama of human life. The cold indifference which some men manifest to every thing but their own private interest—the hurry and confusion of business, which leaves no time for reflection—and the dangers which await us when we put off to a future period what ought to be done *now*, were all acted out before me in a miniature.

When I see a minister of the gospel conforming to the vanities of the world—whose sermons are mere moral and physical essays, and whose weekly lecture is upon mechanism or popular education, I would say to his hearers, take care—you are trusting to a *false watch*, and are in danger of making shipwreck on the great voyage from time to eternity.

When I see a man hesitating about the performance of a known duty, because it may subject him to a little inconvenience or reproach—I would say, beware my friend, death may knock at your door and find your watch *three minutes too slow*.

We are now all standing on the shores of time—an Ark of safety has been provided to carry us to the haven of eternal bliss—the time of sailing is perfectly uncertain, and it is of infinite consequence to us to see to it that our *watch* do not deceive us. Let all who intend to be passengers *be on board in season*.

Y.

CONTROVERSIAL COURTESY.

Tertullian writing against Marcion, after exhausting his rhetoric upon the heretic himself, thus breaks out respecting the country of his birth: "there the day is never open—the sun never shines willingly—there is but one atmosphere, fog—the whole year is wintry—*every wind that blows comes from the North*." This language affords no proof that Tertullian was right and Marcion wrong, but it does give unequivical testimony that the good Father had lost his temper, and leads us to infer that he had probably lost his argument.—It is not an uncommon thing for controversialists to declaim in this style, when they find themselves unable to refute the reasonings of their opponents.—*Bost. Rec.*

GEOLOGY.

PROOF OF MOSES' ACCOUNT OF THE CREATION.

[From the second number of Mr. Holbrook's *Scientific Tracts.*]

CHAOTIC OCEAN.

The first well established fact worthy of notice respecting the history of our planet, is that there was a time when it was one vast ocean; without a continent, an island, a mountain, a rock, a metal, or a particule of solid matter upon its surface. It contained, indeed, the elements of all solid substances, which now appear so beautiful, so rich, and so various upon its surface: but they were in liquid state—they were dissolved by heat or water, or more probably by both.

Whatever might have been the agent or agents, which dissolved and held in solution the rocks, islands, mountains and continents, now so firm and so lofty upon our globe, the fact is denied or doubted by no one, who has resorted for information to either of the two great volumes, the book of nature, or the book of revelation. The sublime and interesting account found in the first chapter of Genesis of the creation of our earth, is grounded upon the fact, that it was once a vast and general ocean. Such it must have been when it was without form and void, and darkness was upon the face of the *deep*, and the spirit of God moved upon the face of the *waters*, and commanded *dry land to appear*. These statements imply, with a clearness little short of a direct declaration, that there was a time when our earth was a vast deep—one great body of water—when dry land had not appeared.

This interesting fact, so clearly implied in revelation, is fully corroborated in the older volume, the book of nature. The ocean now holding in solution many, perhaps most of the ingredients which constitute the solid and rocky masses—volcanoes which dissolve the body of mountains and pour them from their heights in a liquid form, so as to lay in ruins the fairest plains and cities below,—ledges beautifully studded with crystals, and mountains intersected by seams of copper, tin, silver and gold bear constant and infallible testimony, not merely to the possibility but the certainty, that the most solid substances were once in a state of solution, and that our planet has been shaken to its centre by the war of its elements.

ORDER OF CREATION.

The general order of time in which the earth with its furniture and its inhabitants came to its present form, is sufficiently manifest from the only authentic history we have of its creation, from reason, and from observation. The first step which was taken to change the original chaos into a convenient dwelling place for living, acting and intelligent beings, was the formation of dry land. That was necessary to provide for the accommodation of animal and vegetable life. When provision was made for the existence and support of the vegetable kingdom, "the earth brought forth grass and herb yielding seed after their kind, and the tree yielding fruit after his kind, whose seed was in itself after his kind."

The creation and continued production of the vegetable kingdom, made provision for the animal. Then the earth brought forth cattle that walk upon the earth, fowls that fly in the firmament of heaven, reptiles that creep in the dust, and fishes that move in the waters; and each after his kind.

But the tenant for whom the earth, with all its productions of animal and vegetable life, and so richly provided with furniture of a thousand kinds, was not yet created. His creation was to close this august work of the great Architect of the universe. Man was not formed and placed upon the earth, until the earth was fitted for his reception, his convenience, and his happiness—until two great lights were formed, one to rule the day, and the other to rule the night, and the stars also—until the waters which were under the firmament were divided from those above the firmament, and gathered together in one place, and dry land appeared—until grass, herbs, and trees yielded seed and fruit after their kind, and cattle, the fowls of heaven, every creeping thing, and every living creature which moves in the waters, were formed, and made to produce others after their kind, and put in subjection to the lord of this lower creation.

Such is the general order in the work of creation, as learned from the Bible, from reason and from observation; and yet we have the strongest evidence, that this order was not strictly and minutely pursued through the whole process of bringing the earth into the state in which it is now presented to our view. The whole of the mineral kingdom, all rocks and metals, soils, and mountains, were not completed before the creation of the vegetable and animal kingdoms were commenced. So far from it, rocks, soils, and metals, are daily forming at the present time. In many instances, vegetables and animals are deposited in solid rocks far below the surface of the earth. Nay, whole mountains of a great height, and hundreds of miles in extent, are composed of little else than the relics of animals. The greater part of these animals were evidently different kinds of shell-fish.—But fishes, of the kind that swim, are also found inclosed in solid rocks. In one instance, the relics of one fish were found in the mouth of another, apparently in the act of struggling for his freedom, when both captive and captor were suddenly arrested, and confined, where they closed their struggles and their lives together; and were afterwards converted into stone. In another instance, one hundred and sixteen different kinds of fish were found petrified within a short distance. It has been remarked, that fishes had probably met in general assembly, and were taken when in the act of legislating.

In excavating the section of the Erie canal at Lockport, after descending twenty feet into solid rock, several rattlesnakes were found with the whole form, though in the state of stone, almost precisely retained.—At the same place and nearly the same depth, a toad was taken from the solid rock, which when found was in a torpid state, which he had retained perhaps for thousands of years, but when exposed to air and heat soon gave indications of life, and after a short time gained strength enough to hop, but after a few hops closed his existence forever.

Not many years since, in the vicinity of Paris, there was found imbedded in solid rock, and forty feet below its surface, a board several feet long and eight or nine inches wide. At the same place a hammer was found, the handle of which, with the board was petrified, but the hammer being of iron, retained its natural state.

These are a few instances, among thousands, which might be mentioned, to prove that the changes our earth has undergone, have been gradual and constant, and that minerals, rocks, and soils, and even mountains have been formed since the creation both of the vegetable and animal kingdoms commenced, and even after man was formed, and had made some advances in the arts of civilization. Indeed no one can doubt for a moment, who has paid the least attention to the subject, that our globe has been subject to constant and important changes from the time that the materials of which it is composed were formed out of nothing, until the present moment. And these changes which come within our knowledge are so great, as to afford strong evidence that the earth could not have existed for a much longer period than that assigned by Moses.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, NOVEMBER 3, 1830.

PUBLIC WORSHIP.

We resume the subject, which we started last week, and now propose to notice some of the evil consequences, that result from making the natural talents of the preacher our *motive and rule of duty* in attending public worship.

1. This habit induces and cherishes a state of mind far different from what we ought to have when we go to the house of God. When we go merely to be entertained and delighted by the eloquence or easy address of the speaker, our hearts are poorly prepared to receive the word sown. If our expectations be disappointed in the main object of our going to meeting, we are inclined to listen with inattention, go away with disgust, and think ourselves perfectly justified in not receiving and improving the truth, because forsooth the preacher was not *so eloquent* or *so elegant* as to suit our notions. He may have delivered the truth, and done it with clearness, with earnestness, with seriousness and *great plainness of speech*—ay, this may be the offence. Some people are content to receive the truth, if it be given them as a gilded pill. Our sins, our moral diseases and our need of curing by the Divine Physician, are all forgotten or overlooked in our attention to the excellences or faults of the preacher's style. With such a state of mind we seem to sit as critics and judges upon the messengers of God's word, as though he sent them to us for no other purpose than to exhibit before us for our entertainment and to receive our decision on *their manner* of preaching. When people listen to preaching with such feelings, they generally fail to make a proper improvement of it by thinking that they have done all that is required of them when they have pronounced their opinion upon *the style* of the sermon.

This frame of mind is undevout. It is not a longing for the house of God in order to have communion with him, to call on his holy name, and contemplate with admiring gratitude the amazing condescension of his mercy, but to behold the exhibition of human talents and ingenuity.

2. This habit leads to an undue dependence on the power of man, and to the slighting of God's Spirit in the work of conversion and sanctification.

Not by might, nor by power, but by the Spirit of God is the heart of the sinner to be changed and sanctified and made meat for the inheritance of the saints in light. True, believers are to be sanctified through the truth of the Gospel. But the Apostle declares that this treasure of the Gospel is committed to *earthern vessels*, that all the excellency of the power may be of God, and not of man. Paul may plant and Apollas water, God alone giveth the increase. Hence the importance of people's cherishing a deep and abiding sense of their dependence on the agency of the Holy Spirit in the conversion and sanctification of their hearts. But to attach more importance to *the manner* than to the matter of preaching, and to suffer the mind to be taken up with the man to the neglect of his message and the great end of all preaching, is surely putting trust in an arm of flesh and not in the mighty God of Jacob.

3. This habit leads to bad example. If the professed disciples of the Redeemer may regulate their attendance on public worship by the talents or learning of the preacher, the unbelieving will surely think that they may have as much liberty to indulge their taste and fancy about going to the house of God, and if *christians* do not go to hear plain, serious and pungent discourses, surely they may be excused.

The influence on the children and the young members of a family is pernicious.—They early learn to act in the same way and from the same motives as older persons and parents do. Christians should beware how they form the habits of children and youth in regard to their observance of the Sabbath by attendance on the public worship of God.

The *irregularity*, to which this habit leads, has an injurious effect on the minds of others by lessening in their estimation the importance of public devotion and the preaching of the Gospel. When they see christians go to the temple of Jehovah only when some favourite speaker is to declare the message of God, they naturally infer that those christians think more of the man, or of his manner than of the worship of God and of the truth they may hear, and if so, then these cannot be of supreme importance. Let christians beware how they give by their conduct such impressions to the minds of the impenitent and unthinking. Avoid the appearance of evil.

TRACT CAUSE.

At a meeting held in Philadelphia, Oct. 12, Rev. O. Eastman, Agent for the Valley of Mississippi, made a number of interesting statements in regard to the usefulness of tracts, and the cheapness and facility of distributing them, also in regard to the present urgent wants of the American Tract Society to meet the increasing calls upon it for tracts.

The following Resolutions were then adopted.

Resolved, That we now adopt some vigorous measures to raise funds to pay for the Depository and to aid the city Tract Society, in carrying forward the systematic and general distribution of Tracts in this city.

Resolved, That a committee be appointed to circulate papers and obtain such subscriptions in aid of the objects of the meeting as the gentlemen present are prepared to make.

Subscriptions to the amount of $1117 75 were obtained by the Committee.

The Rev. James C. Barnes has received an unainmous call from the Versailles and Griers Creek churches in Woodford Co. to become their pastor. He has accepted the invitation.

By an article from the Cincinnati Christian Journal in our paper, it will be seen that there is a prospect of Dr. Beecher's coming to the western Country. His talents, and his maturity and strength of character would be a most valuable accession to the cause of learning and religion in the valley of the Mississippi. We rejoice at the flattering prospects of the Lane Seminary.

CHEROKEE GENERAL COUNCIL.—On the 11th ult. the two houses of the General Council of the Cherokee Nation commenced at New Echota. On the following day they received a Message from John Ross, which is published in the Cherokee Phoenix. After expressions of thankfulness to God for permitting them to assemble again, he presents such information and suggests such topics as his office requires. He states that agents have been appointed, and Attorneys employed to attend to such cases of litigation as might occur in consequence of the recent attempt of Georgia to extend her jurisdiction over the Nation.

The situation of the Gold mines, and the land reserved under the treaty of 1819, for a school fund, to be disposed of by the President and applied under his direction for the benefit, he submits to them for their consideration. He afterwards communicated to them the copy of a letter addressed to the Creek Agent by the Secretary of War.

CONTROVERSY.

The columns of the Rochester Observer were opened some time since, to a free discussion of the rival claims of the Home Missionary Society, and of the Assembly's Board of Missions. In their last paper the following notice appears.

HOME MISSIONARY AND GENERAL ASSEMBLY'S BOARD.

We have suspended publishing on this subject for some time past, and have assigned our reasons for it, at the same time we have not felt prepared to say that we should not, if it should be thought best, resume it. But we have been, the present week, in a very urgent manner, requested to exclude this discussion altogether. And those to whom we now allude are clergymen of the first respectability, whose predilections are in favor of the Assembly's Board. They say it is doing an injury to the cause of religion—is exciting and keeping alive a spirit of controversy, and that the people are not only tired of it, but are disgusted with it. We say, as we have done before, that we do not feel ourselves called upon to decide that we will publish nothing farther on this subject; but we do say that we hope that we shall not be requested to do it, and that those whose feelings have been somewhat excited with regard to it, will make the *important* inquiry, whether they believe the souls of men will be benefitted by its continuance. The friends of Home Missions, so far as we have been able to ascertain, agree with us in opinion.

THE SABBATH.

A writer in the National Gazette, while he acknowledges the obligation of nine commands, asserts that the *fourth* in the decalogue is *ceremonial, temporary*, and was abrogated by the introduction of the christian system. He considers it as a part of that yoke, which Peter said, "neither we nor our fathers were able to bear." In remarking on this public declaration that the *Sabbath is abolished*, the editor of the Southern Religious Telegraph concludes with the following general positions and proofs.

1st. The weekly Sabbath is not a Jewish ceremony. It was instituted in Paradise; and "made *for man*," as our Saviour taught—that is, for all mankind.

2d. It is of divine origin. *See Genesis* ii.

3d. When spoken of in connexion with the history of the Jews, it is mentioned as an institution already established—and not as a new one. *See Exodus* xvi.

4th. The holy keeping of this Sabbath, was made by God himself a part of the *moral* law, which is of perpetual obligation. No one but the Lawgiver can ever repeal it. *See Exodus* xx.

5th. There is no repeal of this law in any part of the scriptures. The burden of proof belongs to those who presume to assert the contrary.

6th. The change of the day of keeping the sabbath, does not change its *nature or authority*—does not repeal any part of the moral law. If any one doubts the truth of this position, let him examine it.

7th. The change of the day from the seventh to the first day of the week, was made by divine authority. The change was introduced under the sanction of the Great Head of the Church and of his apostles, whose divine authority is attested by the miracles they wrought. The Lord appeared to his disciples *repeatedly*, on the *first* day of the week, when assembled for worship. Why was this, if he did not intend to perpetuate the *first*, instead of the *seventh* day, as the Sabbath? Why put such honor on the first? See John xx: 19, 20. Acts iii. The day of Pentecost was the first day of the week. Acts xx, 7; 1 Cor. xvi. Rev. i, 10. Ignatius who was contemporary with the Apostle John, says—"Let every one who loves Christ *keep holy the Lord's day*; the queen of days; the resurrection day; the highest of all days."

8th. The Lord Jesus, evidently, intended that the Christian Sabbath *should be kept holy*; for in foretelling the destruction of Jerusalem, he directed his disciples to pray *that their flight might not be on the Sabbath*. If the Sabbath were a *ceremony*, and was abolished by the gospel, *why* should they not flee from the scene of destruction on the *first* day of the week as well as any other day?

9th. No new law was needed, in the time of the Apostles, to enforce the observance of the Sabbath. It was already enforced by that moral code, which was written on tables of stone by the finger of God. To that law, and the other Old Testament Scriptures, the Apostles constantly referred both Jewish and Gentile christians, as proofs of their religion, and authority for its institutions. A new law could not have increased the sanctity or authority of the Sabbath in their estimation.

Finally, if any do not like the services and the moral restraints of the Holy Sabbath, *they are unfit for heaven*. If holy services, reading the scriptures, and worshipping God with his people, afford them no delight, they will find no peace in Heaven. If the Sabbath is irksome and dull to them without the news from the Post Office, visiting, or the rattling of the wheels of the Mail Coach—if the holy services of the church of Christ are *intolerable* to them, the holy services of heaven would be far more intolerable. How, *how* can *they* endure a holy heaven—an everlasting Sabbath, in the presence of a holy God, who cannot keep a *holy* Sabbath on earth? Whatever may be their hopes, they are evidently not fit for Heaven.

REPORT

OF A COMMITTEE OF THE WEST-LEXINGTON PRESBYTERY, OCT. 1830.

The Committee appointed to examine the Minutes of the last General Assembly, and report what order ought to be taken on the various items recommended to the notice of the Presbyteries, submitted the following report, which was received and adopted.—

1st. *Resolved*, That this Presbytery earnestly recommend to the Pastors and Sessions of all our churches, to present the subject of Sunday Schools to the people, and solicit their prayers, and labors, and contributions, to aid the American Sunday School Union, to accomplish their noble project of establishing Sunday Schools in the West.

2nd. *Resolved*, That the members of this Presbytery be, and hereby are enjoined, to make the progress of the Sabbath School cause, within their bounds, the subject of special care and enquiry, and annually transmit to this presbytery, at its spring meetings, the result of such care and enquiry.

3rd. *Resolved*, That the second Thursday of November next, be observed by all the churches under our care, as a day of fasting, humiliation and prayer, on the account of the sin that rests upon the church, and the whole land, by the profanation of the Lord's day.

4th. *Resolved*, That the present indications of Divine Providence, are such as imperiously to demand of the christian community and the churches under the care of this Presbytery, unusual efforts to train up the rising generation in the fear and admonition of the Lord.

5th. *Resolved*. That while the Presbytery would by no means encroach upon the rights of private judgment, it cannot but express deep regret, that any members of the church of Christ should, at the present day, and under existing circumstances, feel themselves at liberty to *manufacture*, *sell*, or *use* ardent spirits, and thus, as far as their influence extends, counteract the efforts now making, for the promotion of Temperance.

6th. *Resolved*, That in-as-much as the advantages of Sabbath Schools may, in some cases, be the occasion of remissness in the important duty of family instruction, it be, and hereby is, earnestly recommended to the heads of families, not to relax in their personal religious efforts at *home*, in the domestic circle. And as there is reason to apprehend that the catechisms of our church, have not in many instances, received that measure of attention, to which their excellence entitles them; it is hereby earnestly recommended to Pastors, Sessions; heads of families, and all who are engaged in the education of youth,

in our connexion, to give these admirable summaries of christian faith and duty, a prominent place in their instructions to the youth and children under their care.

7th. *Resolved*, That it is hereby recommended to the members of this Presbytery, to make themselves acquainted with the system of *infant school instruction*, now in happy progress in many places, and if practicable, to establish schools.

The following resolution was also adopted:

Resolved, That the members of this Presbytery feel themselves bound to extend their vigorous patronage to the Western Luminary, so long as that paper maintains its present character.

DANVILLE, OCT. 26, 1830.

Bro. Hinck'ey:—On the 20th inst. the Education Society of the Presbyterian churches, under the care of the Synod of Kentucky—held their annual meeting at Frankfort, when the following officers were elected for the ensuing year, to-wit:

Hon. BENJAMIN MILLS, *President.*

VICE-PRESIDENTS,

Rev. Jas. Blythe, D. D. Rev. J. C. Young,
" G. Blackburn, D. D. " J. K. Burch,
" Arch'd. Cameron, John Green, Esq.
" Samuel Findley.

Rev. JOHN D. PAXTON, *Cor. Secretary.*

D. G. COWAN Esq. *Assistant Sec.*

PHINEAS G. RICE, *Recording Sec.*

MICH. G. YOUCE, *Treasurer.*

DIRECTORS.

Ministers.	*Laymen.*
John R. Kerr,	Thos. T. Skillman,
Eli Smith,	Lanty Armstrong,
Samuel Steele,	Francis P. Hord,
James C. Barnes,	J. McKee,
Sam. Taylor,	O. M. Hoagland,
Andrew Todd,	Sydney P. Clay,
Thos. Cleland, D. D.	Jas. Stonestreet,
Nathan H. Hall,	Jo. McDowell,
William Scott,	Charles Craig,
Robert Stuart,	Robert Russel,
Wm. M. King,	James Barbour,
James L. Marshall,	Chs. Henderson,

From the Treasurer's Report, the receipts and disbursements from the organization of the society up to the 6th Oct. 1830.

Money received from all sources,	$8212 14½
Monies paid out,	8163 93½
Balance in Treasury,	$48 21
Donations in kind, clothing, bedding, stock, farming implements, &c. &c. estimated at	$904 35
Donation from William R. Hynes, Esq. of Bardstown, 1250 acres of land in Hardin county, value unknown—say	500 00
Debts due to Society in scholarships and annual subscriptions,	2653 50
Debts due from the Society, including a balance for the purchase of the Society's farm,	1410 01½
Balance due Society,	$1248 48½

The first meeting of the Board of Directors will be held in Danville on the 17th day of November next, at 11 o'clock, A. M.—Punctual attendance of the members is earnestly desired.

From the small balance in the Treasury I hope I shall be excused by our patrons in calling their attention to the balances due.—The meeting of the Directors will afford a safe medium of remittance.

Fraternally, yours,
D. G. COWAN, *Cor. Sec.*

P. S.—The next annual meeting of the Society, will be held in Danville, on the Monday succeeding the commencement of next Synod.

Present number of beneficiaries, 35.

EDIFICE OF THE WESTERN THEOLOGICAL SEMINARY.

The building is now erecting, as rapidly as circumstances will permit; and it is hoped will be under cover this autumn. The whole edifice, 150 feet in length, and designed to be four stories high in the centre, and three in the wings, with a portico eventually at each front. The outside walls are built of brick, the inside walls are built of the stone quarried in levelling the summit of the hill. It is belived it will contain nearly a hundred students. While it will be a plain building, such as should be erected from the funds of a religious population, it will be respectable, and will add to the appearance of this city, which is considered a commercial metropolis for a country extending in each direction, *from one to two hundred miles.* To this institution the pious will look, as to a seat of sacred learning, from which it is hoped many, for generations to come will go forth, well qualified, to preach the everlasting gospel; not only to our own beloved country, but in distant islands and continents. It would not be wrong for every parent to hope that his or her son, may through the providence and goodness of God, be called to this self denying work.—While every Presbyterian will desire that it may continue to be an institution where the truth is taught in its purity, according to the Westminster Catechisms and the Sacred Scriptures; yet he will also desire that it may never become a school of narrow minded bigotry, and universal proscription; but like the other theological seminaries of our church, continue to open its doors to the students of any sister denomination, and proffer them in common with the students of Theology in the Presbyterian church, the benefits of *gratuitous* instruction.

In endeavoring to complete the building, embarrassments for the want of funds have been experienced, and still are to a great degree. Our congregations, we understand, appear willing to pay the amount of their subscriptions when called upon, but for want of a systematic and punctual attendance, to paying *themselves*, they increase the embarrassments of the Building Committee, and retard the work.

The Library of this Institution has increased beyond expectation. In the *first place*, from the very liberal donation of Alexander Henry, Esq. of Philadelphia, who bequeathed the very extensive and choice library of of his deceased son, Dr. Henry of Charleston, S. C. And in the *second place*, from the successful agency of the Rev. A. D. Campbell in Great Britain. Much, however, remains to be done to secure its permanency, and endow it as its older sister, the Theological Seminary at Princeton. At the same time we feel persuaded, from personal knowledge, that the instructions of this institution will be found in the highest degree satisfactory, and what is wanting on account of its infancy, as to endowments, may be otherwise compensated for; since a small number of students in an institution, affords some advantages, not to be attained where the number is very large.—*Pittsburg Herald.*

REVIVALS.

MORRISVILLE, N. Y.—Extract of a letter from a gentleman at Morrisville, Madison co. to the editor of the Recorder, dated Oct. 6th, 1830:—

"The revival which commenced some time in November last, in Morrisville, continues in gradual progress. This refreshing from the presence of the Lord has extended itself throughout the society: and its reviving showers are falling on the Baptist and Methodist, as well as on the Presbyterian denomination. Meetings for religious exercises, in different parts of the society, are usually solemn and well attended; especially the monthly concert. A better state of things probably has not existed since the commencement of the revival; a state of things more promising for a continual revival. The church, that is, those who consider themselves interested in, and members of the church in good standing, are united in promoting the revival almost to a man. Many who were decidedly opposed to the revival, in its early existence, are now in the church, praying "*thy kingdom come.*"

"The number united with the church, in the several denominations, since the commencement of the revival, is about ninety;—about sixty with the Presbyterians.

"We know not how many have obtained hopes in this revival. Hopes are not unfrequently cheap things. Hopes, without observing the first principles of the gospel, without obedience to the first great commands, are like houses built upon the sand. We number as subjects of the revival, none who refuse to unite with Christ's church somewhere. There are those indulging hope, who have not yet united, but probably will soon; and we hope, and pray, that all such as do unite with the several churches, will be enabled by the grace of God, through the influence of the Holy Spirit, and the use of means, to *adorn* their profession with *godliness* in all things."—*Western Recorder.*

[From the Cincinnati Christian Journal.]

CHEVIOT CAMP-MEETING.

This meeting was appointed some time since at the earnest request of the minister who occasionally preaches at Cheviot, and the elders of the church in that place. The lateness of the season was made an objection on the part of many, who feared it would prove an insurmountable obstacle to the success of the undertaking. It was owing to this circumstance that preparations to so great an extent were not made as had been usual on similar occasions. Indeed, such was the state of the weather for a week or two previous, that numbers gave up the intention of attending at all. A few, however, went forward in the face of these discouragements, and prepared the ground and erected a considerable number of commodious tents. For a day or two previous to the meeting, the weather appeared very unfavorable. So gloomy was the appearance of things on Thursday, that very few repaired to the ground. Even up to Friday morning there was no indications of a favorable change. About 8 o'clock, however, on Friday, a light breeze dispersed the clouds, and the darkness and gloom was succeeded by an unclouded heaven, resembling the quiet softness and beauty of the Indian summer. This continued while the exercises lasted, and seemed to be only a prelude to the favor of the great Head of the Church, which was signally manifested by the communications of his grace in the hopeful conversion of sinners. Not much was done before Friday afternoon. The few christians and ministers who were present, endeavored to strengthen each others hands in God. On Friday afternoon an interesting discourse was delivered by the Rev. Mr. Hill, recently from the Highbury Theological school, near London, England, from Job xiv. 14. Friday evening was devoted to prayer and exhortation. The assembly, though not large, was deeply solemn and attentive On Saturday morning the Rev. Dr. Wilson preached from Hebrews iv. 2.—"For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." This was followed by appropriate exhortations from Mr. Root and Mr. Gallaher. Ten persons then came forward and requested prayers.—In the afternoon Mr Root preached from Job xiv. 10.—"Man giveth up the ghost and where is he!" The impression appeared deep and salutary. Several came forward and requested prayers. In the evening Mr. Blanchard preached from Jeremiah xxiii. 20.—The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

Sabbath morning was one of uncommon beauty and loveliness. The soft breathings of the southwest wind, as it shook down the golden foliage of the forest; the quiet smile of the fading and dying year, calm and placid as the departing christian; the voice of prayer and praise as it rose from the clustering tents, were admirably suited to awaken feelings in every devout and humble bosom similar to those of the Psalmits, "this is the day the Lord hath made, He calls the hours His own, we will rejoice and be glad in it." "Make a joyful noise unto the Lord all ye lands." "Let the floods clap their hands; let the hills be joyful together." "Break forth into joy; sing together ye waste places of Jerusalem, for the the Lord hath comforted his people, he hath redeemed Jerusalem."

After the usual services of family worship and the sunrise prayer-meeting, morning worship commenced, when a powerful discourse was delivered by Dr. Wilson, from 1st John i. 1, 2, 3. The proposition discussed was—"The christian religion is not a cunningly devised fable." The audience was large, solemn and attentive; and many as the result showed, were deeply impressed with, not only the truth of christianity, but with the importance of immediately giving their hearts to Christ. The communion of the Holy Supper was administered in the afternoon, when 38 persons who had been received by the session, were admitted members of Christ's visible church on earth. The communion service was performed by the Rev. Elijah Slack, and a large number of the professed followers of Christ were permitted to partake of the emblems of his broken body and shed blood. A sermon was preached in the evening by Mr. Hill, from 2d Thessalonians ii. 16, descriptive of the characteristics of a good hope in Christ. The sermon was followed by a powerful exhortation from Mr. Gallaher. A number of anxious persons then repaired to the tent where the inquiry meeting was held.

On Monday forenoon a sermon was preached by Rev. Mr. Stewart, from West-Lexington Presbytery, Kentucky, from John iii. 5. Subject, the necessity and nature of the new birth.

In the afternoon, Rev. Mr. Cowan, from Missouri, preached from 1st Cor. xv. 58.—"For this corruption must put on incorruption, and this mortal *must* put on immortality."

The evening was spent in exhortations.—The solemnity was deep and awful; and the great things of eternity were brought home with peculiar emphasis to the hearts, both of saints and sinners. After family prayer on Tuesday morning, the congregation assembled once more for public exercises at the stand. A prayer was then made, followed by an exhortation. Fifteen persons were then admitted to the church, making in all fifty-three since the meeting commenced. A few remarks were made by Mr. Gallaher, urging upon christians the importance of always "abounding in the work of the Lord." A company of singers then united in singing the following hymn:

The voice of free grace cries escape to the mountain,
For Adam's lost race Christ has opened a fountain;
For sin, and transgression, and every pollution,
His blood flows most freely in streams of salvation:
Hallelujah to the Lamb who has purchased our pardon,
We'll praise him again when we pass over Jordan.

Now glory to God in the highest is given,
Now glory to God re-echoed through heaven;
Around the whole earth let us tell the glad story,
And sing of his law, his salvation and glory;
Hallelujah to the Lamb, &c.

Enraptured I burn with delight and desire,
Such love, so divine sets my soul all on fire;
Around the bright throne, hosannahs are ringing,
O when shall I join them and be ever singing
Hallelujah to the Lamb, &c.

O Jesus ride on, thy kingdom is glorious,
O'er sin, death and hell, thou wilt make us victorious,
Thy name shall be praised in the great congregation
And saints shall delight in ascribing salvation:
Hallelujah to the Lamb, &c.

On Zion we'll stand, having gained the blessed shore,
Our harps in our hand we'll rejoice evermore,
We'll range the bless'd fields on the banks of the river,
And sing hallelujah for ever and ever:
Hallelujah to the Lamb, &c.

The farewell hymn succeeded, the parting hand was given, and the Assembly quietly retired, never all to meet again "till all that are in their graves shall hear the voice of the Son of Man, and shall come forth, they that have done good unto the resurrection of life: and they that have done evil unto the resurrection of damnation."

There was no disturbance on the ground; but one or two persons erected suttler's tents near the place of meeting. They, however, were immediately removed. They then took up their station in the road at a considerable distance. Here a company of "lewd fellows of the baser sort" occasionally at night would set up a yell, more resembling the howlings of distant wolves than that of civilized or human beings. This is what might be expected in any neighborhood where Universalism is professed, for we have always remarked, that where this sentiment prevails, "there is ungodliness and every evil work." It only shows the importance of more vigorous exertions to spread through the community the healthful principles of the unadulterated gospel. This alone can counteract the baleful influences of infidelity and false doctrines, and save our country from impending ruin.

LANE SEMINARY.

It affords us the most sincere satisfaction to inform our readers that the prospects of this Institution were never more flattering than at present. Through the exertions of the Rev. F. Y. Vail, who is now acting as the temporary agent of the Institution in the eastern states, a professorship of $20,000 has been obtained, and the most sanguine expectations are cherished that two other professorships, each amounting to the same sums will soon be secured. The professorship already secured, was given by a benevolent individual in the city of New York, on condition that one of the first men in the country should be appointed professor of theology, and that two other professorships should be obtained at the east, and from 10 to $20,000 raised at the West for buildings.

After due consultation, both in Boston and elsewhere, the Board of Lane Seminary have unanimously appointed Dr. LYMAN BEECHER, of Boston, President and Professor of Polemic and Didactic Theology in that Institution. We understand that there is good reason to expect that Dr. Beecher will accept of this appointment, and soon enter upon the duties of his office.—*Cin. Chris. Journal.*

SECULAR SUMMARY.

MURDER!—On Saturday last about 6 o'clock, P. M. Mr. Ezekiel Smither was shot with a rifle near his own door about 6 miles from this place on the Versailles road, by Mr. James Moseley. He died on the next day at 4 o'clock, P. M. The ball passed through the bowels and lodged in the cavity of the right hip. His sufferings were most excruciating. Moseley has not yet been apprehended. A reward of $100 is offered for the apprehension of him by Lewis O'Neal. We understand that a quarrel took place between them at the last regimental muster, after having drank too freely of ardent spirit. Near the place where this occurrence took place, we are informed, several men have for some time been in the habit of meeting on Saturdays for shooting matches. On this occasion Moseley and Smithers had been shooting, first for a drink of whiskey, then for money. A quarrel ensued, that ended in death.

Calamity at Rochester, N. Y.—Extract of a letter from a gentleman in Rochester, dated Saturday, Oct. 1830:—

"We had a dreadful scene last night in Mr. Penny's church. Mr. Finney was to preach there, and the house was *crammed* literally full. While Mr. Penny was making the prayer before commencing the exercises, a piece of timber gave way, and fell upon the plastering and knocked it off; making a noise like the sudden bursting of thunder. In an instant the whole congregation rose, and here the scene beggars all description. A general screaming and rushing towards the door followed, and hundreds were trampled down. Those sitting near the windows below, stove them through and went out; three men jumped, through excessive fright, from the galleries into the body of the church; and one man very much injured another below, by jumping on him. There were none killed, but a great many hurt. One half of the females had either lost their shoes, shawls, combs, bonnets, necklaces or handkerchiefs; and such an anxiety as those manifested who were out, was terrible. Mothers were crying, "Oh! where *is* my children," and children inquiring in tears for their mothers, &c. One man jumped unharmed from the gallery window to the ground. I was sitting in the gallery, in range with the ministers, and could see all. An individual stepped forward and cried to the top of his lungs, "*No danger!*" to prevent those below from trampling one another to death. But it did no good. I imagined the roof would fall instantly; and oh! if it *had*, what a sacrifice would have been there!! My nerves *tremble* when I *think* of it. One woman had her arm broken, and many were badly bruised by being trampled on. On the whole, we have great cause of thankfulness for the preservation. Undoubtedly all that saved us was the getting out so quick. A committee have examined the church to-day; they have found new cracks in the walls, and have condemned the church. It is to be torn down, and built on another spot."—*Western Spectator.*

In England it is estimated that there are 45 millions of sheep; in France 36; and in Spain, the country of the Merino, only 14 millions.

Hon. P. P. Barbour, has been appointed, by the President, Judge of the United States District Court for the District of Virginia in the place of Judge Hay, deceased.

Libel Trial.—The second trial of Mr. Garrison, late editor of the Genius of Universal Emancipation, says the United States Gazette, has just closed—verdict *against* him, *one thousand dollars damages.* The suit was brought by Mr. Todd, charging a libel upon Garrison for writings relative to the slave trade.

Duel.—A duel was fought at Rio Janeiro, Aug. 20th, between the Doctor of the Sloop of War Vandalia, and her first Lieut. Joshua Sands. The challenge was given by the Doctor (whose business it should always be to *cure and not to kill,*) and had been refused by the Lieut. In an inquest held over them on board the frigate Hudson, the Lieut. was acquitted and the Doctor was ordered home.—The Doctor still forgetting his vocation, challenged the naval officer again and urged him on by reproachful epithets—the challenge was finally accepted, and the Doctor was shot through the heart!

The private revenues of the present King of France are stated to be $6,000,000. This immense sum, added to the royal domains and State Revenues at his disposal, will render him personally, the most powerful monarch of Europe. The whole income, including the civil list, of the King of England, does not equal the private resources of Louis Phillipe.

Business and Markets.—Our mills now make over 2000 barrels flour per day, and can make 3000, containing, with two more now building, 70 runs of stone; wheat abundant at 94 to 96 cents, pouring in from 60 to 80 miles south and west; 200,000 bushels this year from Ohio, fair quality; also much pot and pearl ash and other produce. Within the last twenty days, we have sent $50,000 in cash into Ohio for produce.—*Rochester N. Y. Adv.*

CONVENTION OF THE LITERATI.—The N. Y. Courier states, that there is to be in that city a Convention of Professors from various sections of the country, for the purpose of taking into consideration the best means of advancing the higher branches of education, as well as literature in general. The assemblage will be held under the auspices and in connection with the New University of New-York, which will be soon ready to go into operation.

FOREIGN NEWS.

Week before last we had accounts of the revolutionary movements in Netherlands, particularly in Brussels and some other cities.—The last dates were to August 30th. By the New York Observer we now have news by English papers to the 7th of September.

DEPUTIES TO THE KING.

The Deputies sent from Brussels to the King, waited on him at the Hague on Monday, 30th Aug. and read to him the address, with which they were entrusted. His majesty told them he had anticipated their wishes by convoking the States-General for the 13th of September.

To the demand of the dismissal of some of his ministers; particularly M. Van Maanen, he expressed no displeasure; but said that the law gives him the choice of his minister and that he could not take any determination so long as he should be under constraint.

To their application respecting the unequal distribution of offices, he did not dispute the truth of the facts, and said it was very difficult to divide the public offices and still more difficult to please every body; that it was necessary, first of all, that the Princes, his sons, should enter Brussels at the head of his troops.

Prince of Orange, the King's eldest son, enters Brussels.

On Wednesday, Sept. 1st, the Prince entered Brussels. The day before he had received, in a haughty manner, two deputations from the city, requiring them to lay aside the tri-colored cockade, and threatened to enter the city in the morning at the head of his troops. The citizens resolved to oppose force to force. They, in imitation of the Persians, unpaved the streets, erected barricadoes at those places where the Prince would enter. Waggons were overturned; barrels filled with stones, and the trees of the Boulevards were cut down and thrown into the streets to obstruct the passage.

His Royal Highness finally agreed to enter with some members of his staff only, and without any troops.

The commandant of the civic force issued an order of the day for the citizens to assemble at 10 o'clock yesterday morning in the square of the Hotel de Ville. But before they met, the Prince sent to order that they would lay down their colors. To this demand a positive negative was returned, and it was for some time doubtful whether his Royal Highness would be under the Brabant flag, which had displaced the Orange. The urgency of the occasion, however, made him waive even this point, which to him at first was a point of honor, and he was obliged to intrust himself alone, without troops or assistance of any kind, among 8,000 or 10,000 armed citizens, who had thrown aside the colors of his family, and assumed those of their ancient province. 2,000 stand of arms had arrived the day before from Liege; and probably it is no exaggeration to say that no less than 10,000 Burghers were provided with muskets by Wednesday morning. The square of the Hotel de Ville probably never exhibited a finer display than when each of the eight sections had taken up their positions with their appropriate flags and with glittering arms. They not only displayed the tri-color on their standard, but each citizen wore a tri-colored cockade at his button-hole, and most of them had tri-colored scarfs round their waists.

The march began towards the Palace of Lacken, to meet the Prince, about half past 11 o'clock, and the last of the sections had not left the square till half past 12. His Royal Highness, accompanied by three Aides-de-Camp, came in about half past one, but did not reach the Hotel de Ville till past two o'clock.

He was extremely anxious to proceed directly to the Palace without going to the Hotel de Ville at all; but the authorities opposed his progress, and after a quarter of an hour's contest (during which the populace repeatedly seized the bridle of his horse, and insisted on his going to pay homage to the city authorities,) he was obliged to submit to their dictation. At the Hotel de Ville he made a speech in a very animated manner, in which he promised to satisfy the reasonable wishes of the Belgians, and announced the formation of a commission to attend to their grievances. He then rode off with the cavalry, part of the City Guard, and, going too fast, narrowly escaped being killed by one of the posts, who thought that he was flying from the city to call in the troops. All the guards were afterwards passed in review by him before his Palace. He appeared pale and alarmed in the midst of the Guardes Bourgeoise.

A commission was appointed to propose to the Prince measures for the satisfaction and tranquility of the citizens.

The Hollanders seem strongly attached to the King. The students of the University of Utrecht, the citizens and soldiers of Amsterdam, the Hague, Nimeguen, and Rotterdam were ready to turn out and suppress the insurrection of the southern provinces. Ghent also continued loyal.

PRUSSIA.

The revolutionary excitement had reached Aix-la-Chapelle. A body of insurrectionists attacked, plundered and destroyed several houses and committed great excesses.—Ten or twelve of the mutineers were killed by the guards in suppressing them. The gates, at last accounts, were guarded; the Custom-House was barricaded; the Theatre was shut, and the people were required to retire at 9 o'clock. Every meeting of more than six persons was prohibited.

OBITUARY.

DIED—At Mountsterling, Ky. Edward Stockton, Esq. formerly Cashier of the Bank at that place.

At Glasgow, Barren Co. Oct. 6th. John Tompkins, Esq. Attorney at Law, aged 30.

In Ohio Co. Ky., Oct. 17th Capt. John Howell, aged 74, a soldier and officer of the revolutionary army.

At Harrodsburgh, Ky. Leonard H. Lyne, Esq.

In Missouri, Oct. 5th, in the 73d year of his age, John Allen, Esq. a patriot of the Revolution, who was engaged in at least *eight* hard fought battles. He was a native of Connecticut, and once resided in Kentucky.

Near Yorktown, on the 22nd Sept. David M. Randolph, Esq. formerly Marshall of Virginia, aged 71.

On the 14th ult. after an illness of a few hours, the Hon. John M'Lean, Sanator in Congress from the State of Illinois.

GREENVILLE FEMALE ACADEMY,
HARRODSBURGH, KY.

THE second session of this Institution commenced on the first Monday of the present month, and will close the last of March.

TERMS:

Higher Classes, per session	$15
Under Classes, do.	10
Boarding, do.	40

Music and ornamanental branches at the usual charges.

☞ A reduction of one half of the fees in favor of ministers of the gospel, will be made.

WILLIAM D. JONES, *Prin.*

November 3d, 1830.—18-3t.

TRANSYLVANIA UNIVERSITY.
LAW DEPARTMENT.

THE Lectures will commence on the 1st Monday in November and continue till the 1st of March. The Junior class will read Blackstone's Commentaries, (Chitty's edition,) and Kent's Commentaries as Text-Books, commencing with the former, the Senior Class will read, as Text-Books, Chitty's Pleading, Maddock's Chancery, and Cooper's Equity Pleading; commencing with Chitty and ending with Cooper. Select portions of other works will be read and lectured on, to make the course as ample as the time will admit. Examinations daily commencing at twelve o'clock and continuing as long as necessity may require. The students of either class may attend the examination of, and be lectured with, the class to which they do not belong, so as to have the benefit of the whole course. Ticket $20 specie or its equivalent.

DANIEL MAYES.

JOB PRINTING
EXECUTED AT THIS OFFICE.

POETRY.

[From the London Quarterly Review.]

HERICK'S LITANY TO THE HOLY SPIRIT.

In the hour of my distress,
When temptations me oppress,
And when I my sins confess,
Sweet Spirit, comfort me!

When I lie within my bed,
Sick in heart, and sick in head,
And with doubts discomforted,
Sweet Spirit, comfort me!

When the house doth sigh and weep,
And the world is drown'd in sleep,
Yet mine eyes the watch do keep,
Sweet Spirit, comfort me!

When the passing bell doth toll,
And the furies in a shoal,
Come to fright a parting soul,
Sweet Spirit, comfort me!

When the tapers now burn blue,
And the comforters are few,
And that number more than true,
Sweet Spirit, comfort me!

When the priest his last hath pray'd,
And I nod to what is said,
'Cause my speech is not decay'd
Sweet Spirit, comfort me!

When, God knows, I'm toss'd about
Either with despair or doubt,
Yet before the glass be out,
Sweet Spirit, comfort me!

When the tempter me pursu'th
With the sins of all my youth,
And half damns me with untruth,
Sweet Spirit, comfort me!

When the flames, and hellish cries
Fright mine ears, and fright mine eyes,
And all terrors me surprise,
Sweet Spirit, comfort me!

When the judgment is reveal'd,
And that open'd which was seal'd,
When to thee I have appeal'd
Sweet Spirit, comfort me!

MISCELLANEOUS.

AN AMERICAN LADY IN THE PALACE OF A PACHA.

The writer of the following letter, taken from the New-Haven Advertiser, is Miss Mary Reynolds, a sister of Mrs. Brewer. Mr. and Mrs. Brewer and this young lady embarked for Greece in December last. They were sent out by the Ladie's Greek Association of New-Haven, and their principal object is to promote the education of females in Greece. They now have a large and flourishing school in Smyrna. In this letter we have a specimen of the enterprise of our countrywomen, which we presume will not a little interest our female readers.

Smyrna, April 6.

Last Saturday we improved as a holiday, and an excursion was planned, to the castle. Mrs. Brewer had been sick with a cold, and though much better, was not well enough for so long a walk. I thought I would not go without some lady for company, but Mr. B. said it would be for my health, and, at last, I consented. Our party consisted of Rev. Mr. Hays, Chaplain of the United States frigate Java, Rev. Messrs. Smith, Dwight, and Brewer—an intelligent and respectable Armenian—Antonia, our Greek schoolmaster—Stephen Field, and Nicholas, our Greek Teacher. It was settled that Mr. Hays and I should lead the way; and we took the direction of the Turkish Barracks, thinking it very uncertain whether we gained admission. On our arriving at the place, and announcing ourselves as Americans, a soldier was ordered to conduct us through the buildings. When we reached the top of the stairs, another soldier was sent to invite us to stop and take coffee with the officers, which it would have been rudeness to refuse. We proceeded to their apartment, where two of them were seated cross-legged on a kind of sofa, smoking the long pipe called chibbouk. Chairs were now brought for us, and mutual salutations passed through the Armenian, who served as the Dragoman (interpreter) on the occasion. Soon pipes were brought by the servants, for the gentlemen: they were at a loss whether to offer me one, and asked if I would smoke? On my refusal, they said that the Turkish ladies did not smoke before they were married, unless it was in private. We told them that some old ladies in our country smoked, but very short pipes were used. They were very inquisitive about our customs, and asked if our military tactics were like the English. They shewed the metal buttons on their short jackets, signifying that they were European, and seemed fond of letting us know that they were improving by their intercourse with foreigners. Coffee was brought to us in little China cups, which would not contain more than three tablespoons full, and these were set in silver ones, to prevent our fingers from being burnt. The coffee was not clear, but sweet and good, though without milk. Our entertainment being finished, we took leave of our new friends, after giving and receiving invitations to exchange visits.

Passing slowly through the long range of buildings, which form three sides of a hollow square, the fourth being washed by the sea, we were highly gratified. Some of the marble of which the castle is built, is from the old stone church of Smyrna. The Turks are very fond of painting about their houses. The barracks are plastered, and painted as near pink as any thing, and there are one or two very pleasant recesses near fountains, which are finely painted, and in summer, must be very cool and refreshing. Leaving this place, we went next to the Pasha's palace. The Dragoman asked if we would go in and see it, that is, just look about the yards, walls, &c.? which he said was entirely proper. I did not think it quite best, but not wishing to deprive any of the gentlemen of the pleasure which they wished to enjoy, and it being, most of them thought both safe and proper, I went into the yard. The Dragoman led us directly up stairs, when we found ourselves in a spacious hall; here were many servants in attendance with pistols and attaghans, mounted with silver, and very heavy. I then felt that we had gone far enough, and proposed to return; but the Dragoman insisted that we should go into a room, to which he pointed, at the further end of the hall. I remonstrated, and said, 'I have not the least idea of paying my respects to the Pasha today.' The gentlemen laughed, and we were urged into the room occupied as a business room, by the Secretary and Treasurer, persons second and third in rank from the Pasha. When we entered, the Treasurer was in the room, smoking a long pipe, the end of which was in an elegant cut glass vessel filled with water. He did not move to receive us, but had the demure look, which I had always fancied the Turk possessed; he did not deign to converse with us, but called for pipes and coffee.—His dress was of a beautiful light blue broadcloth, without capes, full and richly ornamented with silk cord. On his head was a cap of red cloth with a round crown set in, and circling this crown a fringe of blue silk about an inch long, and from the centre hung a blue silk tassel of great size falling down to the neck. The attendants, some of whom were richly dressed, stood ready to obey his orders; no one dared to sit, and when they approached him, it was stooping and laying the hand on the heart and head. A movement was made among the servants and the Treasurer left the room: immediately after, the Secretary entered, and we rose to receive him. The most respectable of the attendants touched his hands and then kissed their own. He spoke to us very politely, and was extremely social and pleasant, making such inquiries as whether Americans were sons of the English.—how long since our country was settled by Europeans, &c., being told it was about two hundred years ago, he asked if there were any people two hundred years old? On hearing our object in Smyrna to be teaching, he said "it is very good." Mr. Brewer told him that he taught young gentlemen English; he smilingly replied, "I should like to learn myself," (meaning if he was young.) His over dress was of a light orange color trimmed with cord like the Treasurer's and very handsome.

Soon it was said, "the Pasha is informed that you are here, and it will be expected that you see him." What should we do! I had a curiosity to see him, but did not wish to go then:—but the gentlemen said, "it is such an opportunity as may not occur again in your life and it is best to improve it; if it were not proper for you to go, they would be sure not to ask you." I had already gone too far to retire without seeming rudeness, and I concluded to go on. At length it was said, "the Pasha is ready," and we went up another flight of stairs. I was escorted by Mr. Hays and held by his arm, the other gentlemen followed, and our Greeks we left behind. Numerous attendants preceded and followed us, some finely dressed. We entered a spacious room with a Divan on three sides, covered with fine chintz, light colored, trimmed with a white fringe of linen thread, or angola, (I am not certain which) falling from the seat to the floor, about a quarter of a yard. The floor was carpeted with a figured straw. The walls, which were high, were painted with vines, flowers, &c.—and at the top of the walls were painted imitations of curtains with festoons of gold leaf. There were four small mirrors in the room. The windows were large, and commanded a fine view of the sea—they were on two sides of the room and hung with curtains; on the other side were imitation windows painted on the walls.—Before we had time to be seated, the Pasha entered; we bowed and courtised—he laid his hands upon his breast, and stepped upon the divan in the centre, and bade me sit near him, on his right hand.

The Pasha is a fine looking man about 50 or 55, rather more than midling for size, and has a pleasant expression of countenance, and a beautiful long beard. Do not be surprised that I say this, it is the first long beard that I have admired. He sat cross-legged of course; his attendants, eight or ten in number, stood, and what is very uncommon, after a few seconds, left us alone with him. He made many inquiries about our respective objects, in coming to the country. Mr. Hays has visited him before, with officers from the Java. To Messrs. Smith and Dwight, he proffered any assistance they might need in going to Constantinople. Mr. Brewer's plan of teaching the poor, he approved of; and learning that I too had come to teach, he said it was better that I was unmarried, as I could learn more and teach more than if I was married. Pipes were introduced and presented by the attendants on their knees, to such as chose to smoke. The pipes were full two yards long, and the one which the Pasha used cost 60 or 70 dollars at least; the mouth pieces are amber, and very handsome. The Pasha asked how I liked his room, house, &c. and what I had in my work bag? I apologized for coming into his presence, as it was not customary for Turkish ladies to go out. He said it was very well that he had been in foreign countries, and knew their customs. When we moved to go, he clapped his hands, and their attendants brought sweetmeats in a silver cup, and kneeling presented them first to me and then to the others, each took one tea spoon full, (all using the same spoon.) Next, we had coffee and sherbert in large glass cups on metal saucers covered with red cloth—another brought rose water and sprinkled our hands; and last incense was burned in the smoke of which he held our hands. The dress of the Pasha is splendid; I cannot well describe it, for I sat too near to have a good view of him His cap was like that of the Treasurers; his over dress was crimson broadcloth lined with crimson silk, a small standing collar ornamented with golden flowers, his under dress was light blue, and trimmed with cord.

On Monday we had a return visit from two of the officers at the barracks; it was a pleasant visit. We took them to see the schools, with which they were pleased.

Who knows but this may be the introduction of an intercourse with Turks, that shall promote the cause of religion among them? We will hope for great good in this long neglected part of the world.

During the week, I am constantly employed from morning till late at night, in the care of both schools, study, and fitting work. At 9 o'clock, A. M. I go into the English school, and remain till 11. Mr. Brewer then comes, and I go below to teach eighty girls sewing and knitting; some of them may be nearly fitted for monitresses. When in school I never sit down, but am obliged to exert every faculty, and my imperfect knowledge of the language renders the task extremely arduous. At 12 o'clock my Greek teacher is ready to give me a lesson, which occupies me till one, when dinner is ready. At 2, I go below again, and remain till 4, when I resume the care of the upper school. My evenings are diligently employed in fitting work, for many of the girls bring it, and it must be basted, and needles, thread, and thimbles supplied for them. The children are gaining in attention to cleanliness, but there is still much room for improvement. I love the work, and am happy in it. I hope ere long we may have more laborers in this part of the vineyard.

From the New-England Christian Herald.

ADVANTAGES OF A RELIGIOUS NEWSPAPER.

Dialogue between two neighbors.

(Communicated.)

B. Neighbor S., I have a mind to discontinue my paper.

S. No doubt you had your reasons for beginning to take it?

B. Yes I had reasons for it.

S. If it is not too much trouble, I should be obliged, if you would state your reasons for discontinuing. Don't think I am meddling with your business, neighbor B., but as I take the same paper, you know I shall discontinue mine, if you can give any stronger reasons for it, than you had for commencing it.

B. Why I feel poor these hard times.—That is one reason.

S. Your feeling so does not prove that such is the fact; for wealthy people have their times for poor feelings. I don't know but they as often have such feelings as those do who are really indigent. You would not like to be thought poor by others, you can pay all your debts, live comfortably, and have something before hand.

B. That is all very true; but I have to work hard and live prudent.

S. Most people do in these times, and all should be willing to: every man, woman, and child, that is not sick, ought to be industrious; and as for prudent living, it is the duty of the rich as well as of the poor. But you do believe you should have to work harder, or live less comfortably for continuing the paper, than you would by stopping it?

B. I don't know as I should—likely I should not. But I don't know as I get any good by the paper—that is another reason.

S. Do you get any good by reading your Bible, by going to meeting, by being in good company?

B. I don't know as I do, a great deal.

S. But still you will not throw away your Bible, quit going to meeting, nor forsake good company.

B. O no—not for the world.

S. Then on the same principle, you need not give up the paper. But I should like to know all your reasons, if you have others.

B. It don't always come regular.

S. Papers and letters miscarry sometimes through the unfaithfulness of some that are concerned in the mail; but I don't think of dropping all corresdondence with my friends, or giving up my paper. Besides, you need not lose any of your papers, for I presume if any should not come the printer would send them on again, if he knew it; at any rate I should inform him, or get the agent or postmaster to do it.

B. But there is not so much news as I should like to have in the paper

S. Well neighbor B., do you suppose the printer *makes* news, or only publishes what comes?

B. No indeed: though somebody make a good deal that turns out in the end to be nothing; but our printer don't very often publish any thing that can't be depended on.

S. Then you ought to like him the better for that, and he only gives news that can be depended on, it is certainly a recommendation of his paper. But you have other reasons for stopping the paper, I suppose.

B. Why no, I don't know as I have any of consequence.

S. Well then, if you have not, I cannot give up my paper for any thing you have said yet. But let me ask, neighbor, what has become of your reasons for taking the paper? should like to know which, if any of them, does not exist now, that did when you began to take it. What if you should just go over with them and see how they stand now.

B. Really, neighbor S., you are so close upon me, I don't know what will become of my objections. But to please you, and be candid, I will look at my reasons once more. 1. I wanted to know what there is doing in the world, as much as ever; and suppose it is rather mean to be always borrowing a paper when a man is able to take one himself. 2. I love to read as well as ever I did; and don't know but I should miss my paper if I should give it up. 3. If the paper has not done me as much good as it might, I suppose the fault is in me, and not in the paper, for it is full of good pieces. 4. When the news came about the French Revolution, I really thought that worth a ten dollar bill; I would not have missed reading it, for the price of a paper a year. My good wife don't want to give it up; she says she had rather have one new gown the less every year. 6. My children would rather lose a meal of victuals a piece every week, than not to have it: they will leave the table any time to look at a new paper. 7. About learning them to read—that is a hard argument to get over—I suppose they would not feel so interested in reading any thing else. I don't know but my duty as a father, will compel me to keep on taking it.—What do you think of that?

S. Go on with your reasons, neighbour I believe you are in a fair way to find out your duty.

B. The eighth was, it is a good paper, and ought to be encouraged. Now honestly, I must confess, though it was good when I began to take it—it has been growing better ever since: so people generally think that I lend it too occasionally. 9. The profits of it to go to spread the gospel. That is a noble object; nobody gets rich by the paper, but a great many may hear the gospel by means of it, that never would without it.

S. We have talked plainly like good neighbors, about this matter, and as your reasons appear to me much stronger than your objections, I believe I shall continue my paper, and a friend can do no less than advise you to do the same.

B. I am glad we have talked the subject over and I believe, finally, instead of sending to have it stopped, I will send on the money in advance for another year.

GRAPHO.

FAMILY ECONOMY.

There is nothing which goes so far towards placing young people beyond the reach of poverty, as economy in the management of their domestic affairs. It is as much impossible to get a ship across the Atlantic with half a dozen butts started, or as many bolt holes in her hull, as to conduct the concerns of a family without economy.—It matters not whether a man furnish little or much for his family; if there is a continual leakage in the kitchen or in the parlor, it runs away, he knows not how; and that demon, waste, cries more, like the horse-leech's daughter, until he that provides, has no more to give. It is the husband's duty to bring into the house, it is the duty of the wife to see that nothing goes wrongfully out of it—not the least article, however unimportant in itself, for it establishes a precedent; nor under any pretence, for it opens the door for ruin to stalk in, and he seldom leaves an opportunity unimproved. A man gets a wife to look after affairs; to assist him in his journey through life, and not to dissipate his property. The husband's interest should be the wife's care, and her greatest ambition carry her no further than his welfare and happiness, together with that of her children. This should be her sole aim, and her theatre of exploits is in the bosom of her family, where she may do as much towards making a fortune, as he possibly can do in the counting room or workshop. It is not so much the money earned that makes a man wealthy, as it is what is saved from his earnings. A good and prudent husband makes a deposite of the fruits of his labor with his best friend; and if that friend be not true to him, what has he to hope? If he dare not place confidence in the companion of his bosom, where is he to place it? A wife acts not for herself only, but she is the agent of many she loves, and she is bound to act for their good, and not for her own gratification.—Her husband's good is the end to which she should aim—his approbation is her reward. Self gratification in dress, indulgence in appetite, or more company than his purse can entertain, are equally pernicious. The first adds vanity to extravagence; the second fastens a doctor's bill to a butcher's account; and the latter brings intemperance, the worst of all evils, in its train.

"*Mind your Manners.*"—More depends on address than on talents. The world is so fond of being pleased, that if a man has, at his first setting out, an agreeable address, it often decides his fortune. If his carriage be graceful and winning people are hurried into persuasion, involuntarily, that he has merit, which he may not possess; while on the other hand, if he be awkward and abrupt, they will be immediately prejudiced against him, and deny his claims, though he may possess the most sterling integrity. Hence, it is of importance that a young man should be particularly careful of his manners, when he goes into company. Let it be respectful without meanness, easy without too much familiarity, genteel without art or design. Thus, by a little attention to things in themselves of no great moment, at first setting sail on the voyage of life, a man may render his passage more safe and easy, and his anchorage in the harbor more secure.

Cutting of bushes.—We see, with regret, pastures in many parts of our land overgrown with a noxious growth of shrubbery and weeds which destroy much of the feed. That all vegetables may be subdued by repeatedly cutting them, is a proposition which does not rest on mere theory; more than twenty years' experience has removed every doubt. The whole success of this business depends on cutting them at a proper season. If we would destroy the plant, and prevent its future growth, we must cut it when the root is most exhausted. This is just before the fruit ripens. They should always be cut after the blossoming, and just before the seed is ripe enough to vegetate.

THE ENGLISH MONARCH REPROVED.—A very rare and curious occurrence took place at a meeting for the propagation of Christian knowledge, which assembled for the purpose of voting an address to his majesty. A clergyman, who declared he heartily concurred in the loyal sentiments contained in the address, said, however, that it was incomplete, and begged to move an amendment, and he moved as follows: "That the society considered the keeping holy of the Sabbath-day, as of the utmost importance to religion; that they had seen with deep regret, that his majesty was so ill advised as to give a *public dinner* on that day, which they considered as a desecration of it, and truly hoped that he would not in future sanction by his example so injurious and reprehensible a practice." The effect of this lecture to royalty on the meeting may be easily conceived: since the days, we believe, of Nathan and David, such a reproof had not been offered to a mighty one of the earth. The motion was highly approved of by those who thought "God was no respecter of persons," when he directed his laws and ordinances to be observed, but his Grace the Archbishop of Canterbury was of a different opinion; he moved the previous question on the amendment, and so it was negatived; but we cannot but applaud the uncompromising man, who was ready to "reprove even kings," when the great and sacred cause of religion demanded it. And we are disposed to think the kind-hearted monarch to whom it would be addressed, would have profited by it, and not taken it amiss.—*Columbian Star & Index.*

The grand-daughter of Charles Carroll, of Carrolton, is first Lady of the Bedchamber of the present Queen of England.

DUTIES.—Since the 1st of September, only twenty days, sixty four vessels from foreign ports have arrived at Boston, the duties of their cargoes amounting to $400,000.—About the same number have entered coastwise.

No wonder the French took Algiers—how could they *miss* with General La *Hitte* at the Head of their artillery!

The sum of $973 has been collected in New York, for the "wounded" of Paris, in the late struggle.

HOT RIVER.—A London editor affirms that twenty-four millions of gallons of gin were consumed last year in England, "enough to form a river a yard deep, 20 yards wide and five miles in length."

FRENCH POLITENESS.—The following compliment was recently paid by a Parisian dentist to a lady. He had made several ineffectual attempts to draw out her decayed tooth, and finding at last that he must give it up, he apologized by saying, "The fact is Madame, it is impossible for any thing bad to come from your mouth."

M'GREADY'S SERMONS.

THE subscriber proposes to publish the Sermons of the late Rev. JAMES M'GREADY, provided a sufficient number of subscribers can be obtained.

As these Sermons treat on Experimental and Practical Religion; and as some of them were composed during the extensive Revival of 1800, it is expected they will prove interesting to the Christian reader particularly to those who were personally acquainted with the author, whose reputation as a powerful, spiritual and useful minister of the Gospel, is well known in the Western country.

The work will form an octavo volume of about 400 pages, and will be published on fine paper, neatly bound and lettered. Price to subscribers, $2 00.

Persons obtaining and becoming responsible for 20 subscribers, will be entitled to a copy gratis.

☞ Those to whom this prospectus may be sent are respectfully solicited to procure subscribers, and return it by the first of November next, as the work will be published as soon after that period as will be practicable. JAMES SMITH.

Henderson, Ky. June 9th, 1830.

THE CHRISTIAN ALMANAC FOR 1831.

JUST received and for sale, at SKILLMAN'S BOOK-STORE, *Lexington, Ky.* The Christian Almanac for 1831, by the gross, dozen, or single Also a general assortment of Theological, Medical School, and Miscellaneous Books—very low for cash.

Lexington, Oct. 5, 1830.

MUSIC BOOKS.

JUST received and for sale at the Book Stores of A. T. Skillman, Lexington Morton & Co. Louisville, and M. G. Youce, Danville, Ky.

THE COLUMBIAN HARMONY

OR PILGRIM'S MUSICAL COMPANION

bound in a superior style.

Lex. Ky. June 2d, 1830.

NOTICE.

THE Chamberlain Philosophical and Literary Society of Centre College, Ky. have established a cabinet of Mineralogy and curiosities. Any assistance which the public may render them in the collection of minerals and other natural curiosities will be gratefully received.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street.

Lexington, Ky. June 29, 1830.

CLELAND'S HYMNS,

3RD EDITION—ENLARGED.

FOR sale at the office of the Western Luminary, Lexington,—and at Morton & Co's. Book-Store, Louisville, Ky.

Price $6 per dozen—62½ cents single.